of mediaeval science, was now applied to mediaeval religion. Literary criticism, developed in order to cope with the texts of classical literature, was applied to that of the Latin Bible. The new-found passion for going back to the sources was applied to the Catholic tradition: and the same spirit which had questioned authority in philosophy began to question it in matters of faith. The Renaissance, in fact, developed in its Northern form into the Reformation. This in turn had its repercussions south of the Alps in the Catholic Reaction, or Counter-Reformation. In the end, the religious life of Europe, whether it titularly retained the old faith or embraced the new form, was revolutionised.

The share of the Jews in bringing about the Reformation is frequently exaggerated, and generally misunderstood. The Reformation (like all Christian Reform Movements before and after) implied a return to the Scriptures. All agitators for Reform necessarily applied to the Bible for support, and occasionally approximated to Biblical practice in one matter or the other. It was hence natural that one of the commonest terms of ecclesiastical vituperation in the Middle Ages was "Judaiser"—an epithet which recurs in the controversial works of the period with wearisome frequency.

But in fact it was very seldom justified. The Jew, as such, had no interest in the dispute, one way or the other. There was little for him to choose, theologically speaking,

between the Reformed and Catholic forms of Christianity.

Nor was there any material reason why he should prefer the one to the other. It was true that Martin Luther at the outset of his career had referred to its atrocious treatment of the Jews as an additional argument against the Church of Rome. Yet later he had reversed his opinions, and inveighed against them with a virulence which surpassed the worst precedent that the Middle